8:Panikkar I-4, 5 (no date) 1918 AWll Kerala AWll Nayar

241 market. All that is necessary is grown in the compound. The great difficulty of village life, effective sanitation, becomes an easy matter.

241 Rice cultivation is still based on serf-labour. The Pulayas were the slaves
56 of Nāyars till nearly fifty years ago, when slavery was abolished. But the abolition of slavery has only changed the legal status of the Pulaya. He still remains a landless labourer effectively bound by his former chains, by the great social barrier of caste and the greater difficulty of poverty and ignorance. The Pulaya is an agricultural labourer and nothing else. As long as he remains attached to one family he receives certain sums of money in times of distress, pieces of cloth and food on auspicious occasions, extra payment at childbirth, etc. He loses all this for an insecure wage and a nominal freedom if he leaves his old master. The Pulayas, therefore, have *mostly remained serfs in spite of* the abolition of slavery.

241 In fertile districts the ordinary methods of cultivation are followed. In the less fertile parts the system of leaving the farms fallow in alternate years, or occasionally once in three years, is followed.

241 The harvest time is between April and May. Naturally the gayest part of the
796 Nāyar year is in May and June. The great festivals of all the temples from one end of Malabar to another fall in this part of the year. The festival in a temple extends to ten days, but the last two days are the most important. Very seldom these festivals overlap, and therefore for two full months the Nāyars enjoy an almost uninterrupted carnival. In these places poets from the length and breadth of Malabar come to meet their confrères, artists to exhibit their work, musicians to display their art, astrologers to practise their tricks, in short anybody who has wares to exhibit or sell. No one below a Nāyar in the hierarchy of caste can go to these places. They are, of course, admitted and entertained free. In some places even the food is supplied by the temple. The greatest of all these festive occasions is the *Puram* at Trichur, in Cochin State, which falls at the end of April or the beginning of May. Then there is the *Astamay* at Vaikom a little earlier in the year.

463 The Nāyars, as we noticed at the beginning, are mainly an agricultural people;
[444] but a good many of them also go into trade. There are in these days Nāyars very high in Indian commercial circles.

The educated people generally choose the learned professions. In medicine, in law, in journalism, and in public life, they have been very successful. Especially in journalism it is interesting to note that a fair percentage of the editorial staff of the papers in India, whether European or Indian, is drawn from them. The only Indian member of the Viceroy's Cabinet is a Nāyar gentleman, Sir C. Sankaran Nāyar.

434 *Distribution of Wealth, Poverty, etc.*—The distribution of wealth among the Nāyars does not show the same great inequality as among other communities of India. There are moderately rich families having an average income of £10,000 a year, but extreme poverty is unknown. This is mostly due to two reasons: